The Church School Teacher

ume XVII MARCH 1948 Number 3

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

MAGAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

VOLUME XVII No. 3

MARCH 1948

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Published monthly except during July and August by the Augustana Book Concern under the auspices of the Board of Parish Education of the Evangelical Lutheran Augustana Synod of North America. J. VINCENT NORDGREN, Editor, 2445 Park Avenue, Minneapolis 4, Minn. Yearly subscriptions: five or more to one address, 85 cents each. Single subscriptions, $1.00. In changing address, give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., under Act of March 3, 1879.

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Building and Equipment for Christian Education

By THE EDITOR

THE Christian congregation needs not only a sanctuary in which to worship but also room and equipment for its educational work. Most congregations have provided for the first of these needs, but in many cases the second need has not only been left until last but it is also provided for the least adequately.

It goes without saying that a school is much more than its building and equipment. Certainly the truths that are taught in the church school, the spiritual atmosphere of its fellowship, and especially the personality and abilities of the teacher go a long way toward overcoming the handicaps of an inadequate building. However, since the church school is responsible for teaching the most important things in all the world, it is only reasonable to urge that every effort be put forth to make provision for the teaching of that truth in a situation that makes for effectiveness rather than puts obstacles in the way. Surely there should not be too much difference between the schoolroom to which the child goes on Sunday and the one which he attends in the public school during the week. We must guard against the impression that arithmetic and grammar are more important than the Word of God and the life of the soul.

No congregation, however, should be expected to spend more for an educational building and its equipment than it can afford. On the other hand, it would be wrong to encourage it to spend less than it can actually afford. In all Christian communions there is evidence

of a growing zeal to make provision for the educational work of the congregation, and in the Augustana Synod the Commission on Church Architecture has concerned itself very seriously with the details of plans calculated to provide for the teaching program of the church. At times it has found it necessary to criticize very frankly the inadequate or poorly arranged facilities shown on blueprints, and has gone on to suggest improvements. At other times it has been consulted about plans for which only enthusiastic approval could be given.

Any congregation planning to erect a building for educational purposes or to remodel its present structure, will do well to begin by analyzing the needs of its education program. Such questions as the following help to uncover the actual needs:

1. How many pupils are now enrolled?

2. What enrollment is anticipated during the next ten years?

3. How is the enrollment distributed as to age groups or departments?

4. What procedures seem to work best in each of these age groups?

5. How much space and what equipment must be provided for each age group?

The larger Sunday school will make definite provision for each department or age group. The smaller school will probably find it necessary to combine some of the groups so as to accommodate the school in fewer rooms. In general, however, it is well to keep the following groupings in mind:

Department	Ages	Public School Grade
Nursery	3	....
Beginners (Kindergarten)	4–5	....
Primary	6–8	1–3
Junior	9–11	4–6
Intermediate (Junior High)	12–14	7–9
Senior	15–17	10–12
Young People	18–24	....
Adults	25–	....

For the nursery department, an allowance of approximately 20 square feet per pupil is desirable. Less than 15 puts a serious handicap on the work.

For the beginners or kindergarten department, provision should be made for from 12 to 16 square feet per pupil. The room will be used for worship, the telling of Bible stories, the learning of simple hymns and prayers, conversations about home, parents, the world of nature about them and especially about Jesus. There should be small chairs and tables around which the little tots will work. A tacking strip for the displaying of attractive pictures is highly desirable. This strip should be either of wood or of wallboard. The latter is much cheaper and serves very well. The pictures should be placed at the eye level of a five-year-old pupil, not five or six feet above the floor. Storage cabinets for teachers' supplies and hooks for the pupils' wraps are not to be overlooked.

In fact, special emphasis needs to be given to both of these requirements. Built-in cabinets for supplies of various kinds are almost essential, and if efficiently planned, they will require comparatively little space. For all smaller children, especially those of nursery and kindergarten age, it is essential to provide space very near at hand for wraps in cold weather, so that the teachers can help the children find their things and put them on.

For primary pupils a separate departmental room is desirable. Pupils of this age have not learned to read with ease and should therefore have opportunity to sing the simple songs that they have learned from memory as well as to worship in the less formal, spontaneous ways of little children. Usually the Bible story is told to the entire group seated on chairs of proper size and all facing the leader. In the room will be a piano, a storage cabinet for supplies, hooks for pupils' wraps, chairs and tables of proper size, a tacking strip for pictures and two or three framed pictures especially suitable for children of primary age. A good primary room should provide for from 15 to 18 square feet per pupil.

Some primary departments like to have a separate room for each of the three grades. In this case, the plan that seems to work best is to use about fifty per cent of the available space for a worship and assembly room and to divide the remainder into two smaller class-

rooms. The entire department then has its worship service and assembly activities in the larger room. When the time comes for class activities, one of the three classes remains in the assembly room while the other two make use of the smaller rooms. This plan is very satisfactory for a department whose enrollment does not exceed an average of twenty pupils to a grade, or approximately sixty for the entire primary department. If the grades have an enrollment of many more than twenty pupils each, it is desirable to place each grade in a separate room. As a general rule, this grade will then work out its own program for the entire Sunday morning session. An advantage of this arrangement is that a larger group of pupils can be led and directed by only one teacher and an assistant. Where the supply of competent teachers is limited, this is an important consideration.

It is also desirable to offer separate assembly rooms to both the junior and intermediate departments. However, in case of necessity, both can be accommodated in one assembly. By the time a pupil reaches the age of nine, he is able to make good use of a hymn book and can follow along with the reading from the Bible and other activities of worship. For the class period, a separate room for each class is the standard requirement. If separate rooms can be made available, the classes may be much larger in size than is feasible when a number of classes must all have their sessions in the same room. Where junior and intermediate pupils must gather for their assembly in the social hall of the church, the use of movable screens or curtains has been found helpful in creating some feeling of privacy and eliminating some of the distractions. However, such an arrangement is only a make-shift one, and is far from ideal.

For Bible classes in the senior, young people's and adult department, it is important to have separate classrooms. In some churches these departments do not have a long worship service, but devote almost the full hour to a study of their topic for the day. It goes without saying that these rooms also should be equipped with blackboards, maps, a teacher's reading desk, and an adequate supply of chairs.

The use of tablet arm chairs, particularly for classes employing the lecture method, is very desir-

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Transformed!

IT IS possible for people to change. It is also possible for a whole nation to change.

Experience proves it. In our own generation both Japan and Germany were changed according to plan. On one side of the globe the emperor cult, with its ruthless militarism, and on the other geo-politics, with brazen disregard for what is right, succeeded in accomplishing nearly identical results. Nations can be changed, and so can the people within a nation. It all comes about through false teaching, through the corruption of men's minds.

"Be not fashioned according to this world, but *be ye transformed by the renewing of your mind,*" wrote a man of God nineteen centuries ago to a group of Christians living in the pagan environment of Rome. It is possible for both the individual and the group to change for the better. By the grace of God real transformation can take place.

God knows how much we need it, both pastors and laymen, both teachers and pupils! And it can be done by letting the light of His eternal Word shine more and more into our confused minds.

The Lenten season is again calling. Let it be for each of us a quiet time, full of holy joy, in which our lives are transformed by learning anew from Him who bore the cross and arose from the tomb.

We can have a better world and we can be better people if we give Him His rightful place. If we refuse, we shall eloquently confirm the claim that the generation now living had the cleverness to produce the atomic bomb, but not the wisdom to be trusted with it, who have inventive genius, but no corresponding spiritual resources.

What Does It Mean?

IF a person is only nominally a Christian, about the only joy that Easter brings is the thrill of a new outfit of clothes, or the extra feasting that comes with the celebration of a holiday, or just another outing. That is because the nominal Christian does not enter into the real meaning of Easter.

What is the real meaning?

Surely one can not understand it until he has some real experience of the meaning of Good Friday. To the disciples and friends of Jesus, Good Friday was a day of

mourning, a day of disappointment and defeat. To us today it also has its dark side, but we misunderstand it if it is for us a day of defeat. The disciples later learned its real meaning. Good Friday shows us two things.

First, the ugliness of sin as it gathered its forces against the holy and innocent Man of Sorrows. At the cross you have a powerful picture of the exceeding sinfulness of sin. And anybody who takes himself seriously must sooner or later come to see that in his own heart and life there is something of the same ugliness and hardness and perversity that brought sorrow and suffering upon Christ.

Good Friday is also a revelation of God's hatred of sin, His holy wrath against the wrongs of men. Further, it is a revelation of God's love of men, even those who know not what they do. He hates the sins of men, but He also loves the sinner. Good Friday tells us that, and thus leads us into the rich meaning of Easter.

Easter can not have its full meaning for us until, in the second place, we are convinced that Christ rose from the dead. If the sealed grave kept Him within its walls and the story of Easter is only a myth, then all our talk about newness of life and heaven above is only self-deception. The atheist who stands at the grave of his child can have no more hope on Easter day than on any other day, so long as he denies the Resurrection. If the disciples of Jesus had believed the promises that Jesus gave them, they would not have started out on Easter morning with heavy gloom in their hearts. It was only after they were convinced that their Lord was risen indeed that they were filled with joy.

Two or three decades ago historians wrote about the seven or ten decisive battles of the world. None of them, however, has ever been as significant as the battle that was won outside a city wall when our Lord defeated death and broke asunder the power of the grave.

Make the best of everything,
Think the best of everybody,
Hope the best for yourself. GEORGE STEPHENSON.

"What's Wrong and How Right It?"

By MILTON A. HAKER

WHEN one has been charged with the responsibility of writing a Sunday school course, the first thing he must do is to understand the aims which the units are intended to achieve. Otherwise the writer will miss the boat. He will fail to produce what the editorial committee had in mind in projecting the course. Likewise, if the teacher of a Sunday school course is going to be successful in getting it across to the students, the first thing he ought to do is to study the aims or objectives as given in the Teacher's Guide.

In introducing the course *What's Wrong and How Right It* the author would refer you first to the Purpose as stated in the Teacher's Guide under "Previewing the Task." Three aims of the course are given:

1. To reach a grasp of a simple doctrinal statement of Christianity.

2. To appreciate the necessity of Christian truth for vital religion, personal and social.

3. To live in the light of this truth.

The author then states: "The teacher should constantly refer to these aims until they become fixed in his mind. The attempt is to make the teachings of Christianity a working religion in the everyday life of youth. Only as this primary objective is realized will the course be successfully taught."

Let us underscore certain key words in the statement of aims as drawn by the editorial committee:

This is to be a *simple* doctrinal statement of Christianity. As such it is obviously not intended to be a thorough, systematic catechetical course. These seniors have been recently confirmed. The purpose of following up with the quarter's work on the fundamentals of the faith is indicated in the wording of the second aim: *"to appreciate the necessity* of Christian truth for *vital living,* personal and social." Perhaps this necessity was sufficiently stressed in the pastor's class. Boys and girls at confirmation are quite immature, however, and now that they are somewhat older, we aim to give them an appreciation of the necessity of translating their "catechism" into terms of daily Christian living. When they have done that, then they are to "live

in the light of this truth," as is stated in the third and final aim.

If there is anything new in the materials of this course, it is not the subject matter but the approach, the way doctrine is treated. The author has tried to give the Christ-centered materials a life-centered application. Again you are referred to the Study Book, the introduction "What Men Live By." A few sentences lifted from the context will indicate the author's purpose: "We are the kind of people we are because of the things on which we build our lives. Everyone believes something. What men live by is their creed. . . . Doctrine is the statement of the standards by which all life must be governed. . . . How important it is to know what is the will of God for man's life. Even more important is it to know God and to enter into vital relationship with Him."

To see how this emphasis is given, refer to Lesson 1, "Where Religion Starts." The circle pictures both the divine and human phases of religion. God exists, and we begin in the faith of that fact. Providence is God's care for man through nature. Scripture is divine revelation to man in writing. Christ is God's redemptive act in history, His Personal coming to man. The church is God's agency for bringing men into His kingdom and using them in its extension to others.

Now we come to the human aspects of religion. Man, even in his natural state, has certain needs. He needs protection, provision and preservation. Sin is always present as a perpetual problem. He therefore needs forgiveness, life and salvation. Man prays to God. He offers sacrifice.

Thus the sacramental and sacrificial in religion may be introduced in terms of vital human experience. "Man receives, and then he responds. Religion consists of God's grace and man's gratitude. We do not first find God, He finds us."

Then in Lessons 2–4 we go on to see how God comes to us and works for us, as Creator, as Man (in Christ), and as the Spirit. Jesus is presented in Lesson 3 as the Personal Revealer of God. We come to know God and His attitude toward us, in Jesus our Saviour. The Spirit's work is seen in man's life (Lesson 4). A girl who attends church tells what the experience has meant to her. She has felt a "moving of the Spirit" in the written and spoken Word.

The economic Trinity, or God revealing Himself in our experience as our Father, Redeemer and Sanctifier, is emphasized in Lesson 5. The substance of Lesson 6 is "how the Revelation came to man, and how to use the Book today." The sacraments as special means of communicating divine grace are treated in Lesson 7.

These seven lessons constitute the first unit (A—the Divine or Sacramental). How well the author has succeeded in relating doctrine to life will be determined under actual test conditions, when classes study these lessons. In this test the teacher will be the key to the situation. If he consciously endeavors to carry out the same purposes which the editors had in planning this unit, and which the writer tried to keep in mind in preparing the material, then the seniors should indeed find something "new," namely a vital treatment that relates doctrine to their personal everyday life and experience.

The second unit (B—the Human or Sacrificial), is more evidently life-centered; e. g., lessons such as "What God Wants Man to Be," "What Man Is" and "What Man May Become." This unit constitutes man's response to the grace of God. Note that the social as well as personal phases of Christian living are stressed. For example, Lesson 8 asks the question, "What sort of society will result when men have become what God wants them to be?" Sin in modern life, both in its personal and social phases, is brought home to the consciousness and the conscience of youth. Then the divine ideal for human life is pictured in Lesson 10. The last three lessons deal with practical phases of Christian living, "Right Living," "Prayer and Worship," and "The Stewardship of Money, Time, and Ability."

At this point we refer the reader to the "Desired Outcomes of the Christian Growth Series" as a whole (see Teacher's Guide, preliminary page d). Note how the aims of this course parallel those of the series as a whole. As you teach this course, refer constantly to the seven general aims of the Christian Growth Series: (1) Fellowship with God. (2) Christian Faith. (3) Christian Living. (4) Christian Adjustment. (5) Church Membership. (6) Use of the Bible. (7) Use of Other Resources (Prayer, etc.). Because this course surveys the whole field of Christian doctrine, it is but nat-

ural that it should touch upon most of the general aims of the whole series.

As for methods to be employed, we have tried to include various devices in the materials of the Study Book. Here you will find questions and answers, diagrams, multiple choice, completion, poem analysis, psalm study (devotional), life situations, thought questions, hymn study, church symbols, self-testing, discussions, reading for enrichment and appreciation, various methods of Bible study, and functional use of the Catechism. All of these we believe to be "teaching methods."

Once again we repeat that the aims controlling these two units have in view a vitalization of the doctrinal knowledge which the seniors gained as intermediates, and which ought to become, more and more, living truth expressed through lives. The Biblical and catechetical materials are not to be exhaustively studied and systematically treated at this particular time. They are rather the witness of God's Word and of Luther's summary of Christian faith to the truth that "God is working in us, both to will and to do the things that please Him."

Whatever serves to realize the basic aims of the course may be utilized. When the seniors have finished this study, they should know not only "what's wrong and how to right it;" they should actually be righting wrong and doing right.

Teaching the Nursery Class

By VIOLA JOHNSON

I SHALL never forget the privilege that was mine in being able to talk with one of my little people in the nursery class about God and Jesus and to be able to tell her that Jesus was always with her. She was very young, but it made a deep impression on her mind and was her salvation when she was afflicted with poliomyelitis. Because she talked constantly of Jesus being with her the nurses thought she was even more seriously ill than she was. They did

not expect words like these from so small a child: "Don't cry, Mommy. I'm not afraid when you go home and leave me. Jesus is right here with me. You can't see Him, but I can."

Those words wrung my heart and I thanked God for using me to help that little child. She recovered completely. Each Sunday while she was ill her little nursery classmates prayed for her recovery. They did not usually need prompting. One or the other would say, "Teacher, may we pray for Shirlyn now?" And at a nod from me they would all bow their heads, fold their hands and together we would say, "Dear Father in heaven, make Shirlyn well soon. Amen."

Our prayers are never formal. We call it talking with God. Many of the children have volunteered a one sentence prayer. They are always sincere and reverent. Most of the nursery children have religious training in the homes. Others, I know, never hear God's name praised; however, they are all learning now to know God as their Maker and Jesus as their blessed Saviour.

Encouraging Young Children

By RUBYE PATTON NORDGREN

YOUNG children, even more than older ones, need to experience achievement and a sense of being a part of their group. Some are more easily discouraged than others. But all need to feel success. Concerning this matter the teacher will pray for guidance to strike a happy middle ground. As a wise teacher once said, "We teachers need to *love* the pupils almost as much as their parents do, if we are to influence them. Always we must try to catch their point of view."

One Sunday morning a small boy handed his teacher a handful of wilted flowers. She tactfully admired the lovely colors and suggested, "Paul, these flowers are thirsty. Shall we put them in this vase of cool water?" The donor had walked a long way clutching those flowers and he would have been near tears if the teacher had accepted his gift half-heartedly.

On another occasion a child joyously proffered his beautiful young teacher a large but lone pansy. Thoughtlessly she exclaimed, "Oh, dear, only *one* pansy?" The child's eyes fell. He had loved his teacher deeply and now she had crushed him with her lack of appreciation for that velvety blossom—the prettiest he could find. She had utterly failed to get his point of view.

One Sunday when the group was recalling Bible verses a new pupil volunteered, "I know one, too." He began to repeat "Now I lay me down to sleep . . . " The child next to him said, "That's not a Bible verse." The teacher, anxious to encourage his first attempt, quickly smiled, "I'm so glad David knows this *prayer*. Say it again and we will all close our eyes and pretend it is our bedtime and that we are saying our evening prayer."

Many times a child has joyfully volunteered to "sing a song" or "say a piece" and these have not been exactly appropriate. However, the child had done his best and was entitled to the feeling of accomplishment. He certainly did not deserve to be brusquely reprimanded. The wise teacher knows how to lead on to the desired verses or poems or songs. For an example: "This is one about Humpty Dumpty. I know it, too. Now listen to this poem. It is about our church, God's house:

"In church it it is so quiet
That God seems very near;
We sing of Him, and talk to Him,
And know that He will hear."

LOUISE M. OGLEVEE.

One morning the leader of the Beginners department held up a picture of *Jesus and the Children,* and asked one of the group, "What Bible verse do you think of when you look at this picture?"

Instead of repeating the verse "Suffer the little children, etc.," Jane began at the beginning and told the entire story. Although she had not asked for this, the teacher did not once let Jane suspect she had not complied perfectly with the original request. Jane was an unassuming child and the thought of failure might have caused her to be too discouraged to try again for months. Her teacher had true understanding of Jane's need to feel success.

Another Sunday after hearing the story of "Jesus Stills the Storm," a five-year-old commented, "I can tell that story." He did, and recited the events quite well. However, the teacher wanted to

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"We Have Fellowship with God"

By FRANK A. BONANDER

Lesson 11. Baptism is the beginning of fellowship with God. At the baptismal font, we are brought into that relationship with the Triune God by the "washing of regeneration and renewing of the Holy Spirit" (Titus 3. 5). Thus baptism is the birth of our fellowship with God, eternal life, just as physical birth is the beginning of physical living. It is a sad fact that, although all of us know and remember the date of the beginning of our physical life, which we call our birthday, few of us ever endeavor to find out, or keep in mind the date of our baptism, the date of our spiritual birth.

The theme of Lesson 11, "Using Our Baptism Daily," is excellent, but the line of thought is not so clearly developed in the lesson. Baptismal regeneration, which is the Lutheran emphasis in baptism, is not brought out as strongly as I would wish. It is hinted at in the narrative in "To Read Beforehand," in the father-son relationship. The idea of becoming God's children in baptism is brought out in Lesson 13, under "Can You Do This?", but it is not strongly presented in the material of Lesson 11. This doctrine is central in baptism, is easy to present, and makes for a natural development of the other teachings regarding this sacrament.

A suggestion as to how and where to put in that emphasis may be as follows. In studying the passages in Acts in the Bible Backgrounds, "Turn to Your Bible," besides what the lesson material suggests, the teacher could call attention to the very evident fact that the giving of the Holy Spirit is mentioned constantly in connection with baptism. It would not be amiss to look up 1 Corinthians 6. 19 in passing. The class study could then skip to the Titus passage and attention be called to what happens in baptism, as Paul describes it here. This is summarized in the brief but telling words: "the washing of regeneration and renewing of the Holy Spirit." Here three gifts are mentioned. First, there is a "washing," which, of course, refers to the forgiveness of sin, a covenant of forgiveness. Secondly, there is a "regeneration and renewal," which is the new

birth, the beginning of a new life in us, so that we are now born of God, we have become the children of the heavenly Father. Thirdly, all this is "of the Holy Spirit." Now the teacher could connect the passages in Acts and that in Titus. After the emphasis of the Holy Spirit has been made by the study of the passages in Acts, it would be easy for the teacher to take the Titus 3. 5 passage in reverse and note that the Holy Spirit brings about a regeneration and renewal, that is, a rebirth, and also brings about the "washing" of the old sinful life.

With this introduction it will not be so difficult to explain and emphasize Romans 6. 1–11, "walk in newness of life," and Galatians 3. 27, "putting on Christ." The sinfulness of the old life is to be overcome, destroyed, put in a grave, as Christ was buried when He bore our sins, and the new life of righteousness and love, like the resurrected Christ, is to come forth stronger day by day. This is continuing the fellowship begun in baptism; this is "using our baptism," walking with Christ in the life given in baptism.

This life, given in baptism, can die and the benefits of baptism thus be lost to us. Sin kills that life. On the other hand, using the Word of God feeds and strengthens the life given in baptism. Here lies the reason why the parents and sponsors, in the baptismal ceremony, promise to instruct the baptized child in the Word of God and to "bring him up in the nurture and the admonition of the Lord."

This approach to the meaning of our baptism, this emphasis on regeneration, on the new birth over against the old sinful life, makes easy the explanation of the terms in the portion of the Catechism to be learned: "Old Adam" and "new man," so that this portion may be memorized the more easily.

An apt illustration of the growth of the spiritual life, commonly used, is that of planting a seed in a flower-pot. Soon the tiny leaves show that life was in the seed. The tiny leaves grow to larger leaves; eventually flowers appear among the leaves. All this comes because there was life in the seed. Thus, if the baptismal gift is kept, there appear flowers of righteousness and love in the life of the baptized.

For the clarity of the teacher, it might be well to add a few words on why the majority of Christians believe that baptism not

only can be, but is to be administered at infancy. A "washing" is given in baptism, which is needed because all men are born in sin (Psalm 51. 6). A "regeneration" is needed by man according to John 3. 3; it is given in baptism according to John 3. 5; Titus 3. 5. Baptism can be administered to an infant before conscious years, because the gifts of baptism, summarized for example in the Titus passage, are the gifts of God completely. Note them: "washing," "regeneration," "the Holy Spirit": not of man's doing, but divine gifts to man. An adult does no more with his baptism than an infant. Both can only humbly receive. The responsibility of the baptized is to keep as precious what God has given in baptism. The emphasis is on the word "keep." It is the parents' responsibility to help the child keep these gifts, just as it is their responsibility to help the child keep the gift of physical life, which the child received without his personal knowledge, will, or action. Later the child consciously assumes the responsibility of caring for both physical and spiritual life. It is the parents' duty to instruct the child how to do this. Confirmation assists in giving this instruction toward caring for the spiritual life.

Lesson 12, on the Lord's Supper, is well outlined. The sacramental character of the Lord's Supper is emphasized in the phrase: "we receive." This is the Lutheran emphasis, as is pointed out in the material, over against the emphasis of many other Protestants, which is that the Lord's Supper is only a memorial to the death of Christ. The Lutheran Church says it is a memorial, but more; for we emphasize the "real presence" of the "body and blood of Christ," assuring the communicant the forgiveness of sin, and thus life and salvation.

For clarity in the mind of the teacher, although the Sunday school class may not necessarily be the time for bringing out these facts, it may be stated that there are three major teachings regarding the elements of the Lord's Supper. Roman Catholicism teaches that the bread and wine turn into the body and blood of Christ. Many Protestants, as stated above, teach that the bread and wine only remind us of and are a memorial to the body and blood of Christ. The Lutheran teaching may be stated in the word "with." With the bread and wine, the communicant receives the body and blood of Christ. This is brought out in

the word "communion," used by Paul in 1 Corinthians 10. 16, quoted in the lesson material. The meaning of "communion" is: "participation in."

Because of the exalted gifts of this sacrament, we need to prepare ourselves for their reception. Scripture directs us to examine our hearts so that we may realize our great need of the gifts Christ bestows through this sacrament. By faith we are worthy to receive these precious gifts. After quiet contemplation on the greatness of this sacrament, we most assuredly sense that fellowship with Christ in the Lord's Supper is exalted. In this fellowship the life received in baptism is nourished and the ties of Christian to Christ are strengthened.

Lesson 13 is an excellent review of the whole catechism, and conclusion to the study of this valued book. It would be well if this lesson could be kept before the pupil's mind throughout the half year's course. Spiritual growth is hard to estimate and check. We can check growth in knowledge. As we check growth in knowledge, may it signify growth in both "the grace and knowledge of Jesus Christ."

Your Pastor Wants You to Read This

If your minister is to work effectively, you must pray for him during the week. His success is your concern even more than his; for if he preaches effectively, it will enlarge your knowledge of God, enable you to apprehend God's will more clearly, open up to you new fountains of spiritual strength. I have come to the conclusion, for a very long time, that if ever I preach a sermon that seems to have any special power over the conscience and spiritual life of my own congregation, it is because people in the church have been especially praying for me and my work during the week. What success I have is theirs rather than mine. Never find fault with a sermon you may hear, if you have not been praying earnestly during the week that your minister may be filled with the Holy Spirit. R. W. DALE.

Illustrating the Passion Story

By GERTRUDE HILL

YOU KNOW, Bob, lately our Sunday school class has been tops. Don't you like the way Miss Berg has had us trace the last days of Jesus' life?" commented Henry.

"Yes, it seemed just like we were in Jerusalem following the footsteps of Jesus," agreed Bob.

Bob continued, "I plan to put my chart on the wall of my room. Mom is anxious to see it. She says she wished that they had done something like that when she went to Sunday school."

"Bob, that was a good idea when you asked Miss Berg if we could make some smaller charts like hers. I wonder how she made hers. Let's ask her about it next Sunday," suggested Henry.

The following Sunday most of the boys in Miss Berg's class arrived fifteen minutes before the Sunday school session was to begin. Their teacher was already there setting up the easel for the flannelboard.

The boys helped her place the brown piece of flannel which served as a background on the flannelboard.

Bob spoke up first. "Miss Berg, how did you make this drawing of the walls around Jerusalem on flannel?"

"Well, boys," Miss Berg began, "the idea for this way of studying about the last days of Jesus' life on earth came to me one evening while I was glancing through my Bible. I have a Thompson's Bible and in the back of it I found a map or chart showing the walls around Jerusalem. An outline was also given showing where the events in the Passion Story of Our Lord, as we call it, took place. Then I wanted to share such a chart with you boys. So I decided to enlarge that drawing of Jerusalem on a large piece of flannel. Guess this brown piece of flannel must be about 24 by 36 inches. I thought we could see this larger drawing so much better. I used black ink for sketching the walls and some green ink for the trees in the Garden of Gethsemane just outside of Jerusalem. I suppose I could just as well have made this chart on a large sheet of poster paper or oak tag but I thought it would be handier and take less space by folding up this piece of

flannel. I plan to save it and use it again in vacation Bible school this summer when the juniors study the 'Life of Jesus.'"

"I remember when we asked to make our own charts that you brought your Bible and two other books so we could follow a sample in drawing the walls around Jerusalem," mused Henry.

"Oh, yes," continued Miss Berg, "those two books also helped me in studying the order of the story. Here they are: Henry H. Halley's *Pocket Bible Handbook* (as Miss Berg opened to page 333). And here on page 135 of Lewis Browne's *The Graphic Bible.*"

"Wasn't it hard to find all these pretty colored pictures for your large chart?" asked Kenneth.

"I looked through a stack of old Sunday school leaflets which the beginners and primary classes had left over and found most of the pictures I needed. I used to save pictures from religious calendars so I was able to get the six pictures from those two sources," answered Miss Berg.

"I'll never forget how surprised I was to see those pictures stay on the chart, Miss Berg," ventured Arthur, the newest member of the class.

"Yes, I knew you boys were curious about it," remarked Miss Berg, "so that was why I turned the pictures around for you to see the piece of flannel I had pasted on the back of the picture. You see, flannel sticks to flannel."

By this time the superintendent tapped the bell. The children gradually settled down quietly as the pianist played softly, *What a Friend We Have in Jesus.*

Following the worship service, Miss Berg and her boys passed quickly to their classroom.

As soon as Miss Berg and her pupils had seated themselves around the table, she nodded to George, whose turn it was to offer a short prayer at the beginning of the class session.

Carl then stepped over to the cabinet where the materials were stored. He distributed the individual charts to each of the boys while Kenneth checked the attendance. Proudly Kenneth recorded perfect attendance for the whole month that he had served as secretary of the class!

Each of the boys checked his chart with Miss Berg's large flannelgraph chart. There at the lower left corner, within the walls of Jerusalem, was the picture of Jesus and the twelve disciples at the "Last Supper."

Henry briefly glanced at his notebook as he orally reviewed the events related to the Last Supper: The preparation of the Passover; the Passover, at which time the betrayal and denial were announced; the Lord's Supper instituted; and the farewell discourses and prayer of Jesus followed by the singing of a hymn before Jesus and His disciples left the upper room.

Two weeks ago the class had read and discussed the accounts from the four Gospels in preparing the outline in their notebooks. That Sunday they had also followed Jesus to Gethsemane, where He knelt in prayer until Judas came and betrayed his Master with a kiss. In the upper right corner of the chart, just outside the walls of Jerusalem, was placed the familiar picture of Jesus in prayer in Gethsemane.

Last Sunday the class had carefully read the four Gospels about the trials and sufferings of Jesus. Their notebooks showed an outline which they had derived from their reading and discussion. Today the class was to finish the last part of the "Passion Story." With this review as a background leading up to the new lesson the boys eagerly watched Miss Berg jot down the following passages on the blackboard (Matthew 27. 32–60; Mark 15. 20–47; Luke 23. 26–53; John 19. 17–42) for their period of silent reading and research. From their study and discussion the class worked out their outline.

Now there was just the last picture of "Jesus on the Cross" to be mounted. Two of the boys had pasted their pictures on their charts but the other four boys had cut slits just large enough for the pictures to be inserted in their proper places on their charts. They had also drawn arrows from one picture to another to show the order of the events. The picture of "Jesus Before Caiaphas" was placed just above the "Last Supper." The picture showing the trial held in Pilate's Judgment Hall was put at the top center just within the walls of Jerusalem. Herod's palace was centrally located in the middle of the chart. "The Crucifixion" was designated as having taken place outside Jerusalem (in the upper left-hand corner of the chart).

While the boys were mounting the last picture, George inquired as to where Miss Berg had found the small colored pictures which she had given them.

Miss Berg admitted that it had

been difficult to find the six required pictures of a miniature size. She had looked through several catalogs but most of the church supply houses had only two or four of these pictures. Finally, at a religious book store, she had found a collection that had all these six events pictured — the Leinweber Miniatures. It could only be bought in a complete set of one hundred New and Old Testament Pictures at one dollar a set.

"But," Miss Berg explained, "I can use the remaining pictures with some of our other lessons. They will be useful at some time or other."

Note: A flannelboard is simple to make. It may be a heavy piece of cardboard or plyboard, covered with a piece of flannel (white, brown or black) and placed on an easel. It may also be made by hinging two boards together with the inside covered with flannel. The flannel should either be glued or tacked firmly to the board. If an easel is not obtainable, a support can easily be hinged on the back of the board which permits the flannelboard to be placed on a table and slightly tilted. Church supply houses carry inexpensive flannelboards and easels already for use.

"The Life of Christ for Juniors"

By EDNA L. E. PETERSON

Unit C. How Jesus' Work Changed

The teacher's preparation for this unit should be carefully and prayerfully done. The Biblical Basis and the Aims as found in the Teacher's Book are both very important and should be reviewed in preparation for each lesson.

In beginning Lesson 8, if it is at all possible each pupil should be given opportunity to tell about his particular hero. This will be most helpful in learning to know your pupils and discovering their individual needs, so that we can really help our pupils. The thing we need to guard against is stereotyped answers. Try to get your pupils to get down to a practical basis, telling of heroes that they can follow as patterns, always pointing to

Jesus as the one perfect pattern.

Lesson 8 is very rich in material. It would seem best to devote most of the period to the first four sections. The teacher will need to be very familiar with the material, and ready to guide the discussion. The section headed "Bible Study" can be covered rather quickly after having studied the section "Jesus Made Glorious." The memory work should be introduced. Many of the children will recognize the memory work as a review and will need very little drill. The map work in this lesson is of great interest to Juniors.

Lessons 9 and 10 are well arranged both as to content and time. The regular worship of the church fits in as does also the Lenten services. It would be profitable for the teacher to consult the pastor about plans. Teacher and pupils might attend in a body at some of these services for further Biblical background.

Lesson 9, "In the Upper Room," gives opportunity to acquaint the class with some of the Jewish celebrations and customs. The mention of the Passover Feast gives opportunity to give sequence to your Bible Stories, to tie up the Old Testament to the New Testament. The custom of "washing the feet" gives another opportunity for discussion that will help the Juniors to understand the Jewish people better. Using Leonardo da Vinci's picture "The Last Supper" helps to carry the story along. The Picture Study in the Teacher's Guide offers excellent material.

The first three divisions of Lesson 10 might easily be told or even read by the teacher to save time. "Stories about the Arrest" offers another excellent opportunity for retelling stories from the Bible. To be sure, it takes longer, but Juniors need many opportunities to retell stories they read in the Bible. "The Problem of Dan" and "The Problem of John" give excellent opportunity to bring out the point that the Bible provides behavior patterns for us today.

Lesson 11 has so much material that the teacher needs to be especially well prepared. Be sure to study the Biblical Bases and the Aims. Pages 65–69 to "Story of Jesus" may need to be given by the teacher interspersed with leading questions to draw on the pupils' previous knowledge of this material. Some of the more dramatic sections may be read by individual pupils.

The twelve questions under "The Story of Jesus" and "On to

Golgotha" may be assigned to individual children. This part of the story again is quite well known to Juniors. Pictures can be used very effectively and will help the story to move on more rapidly and vividly.

The section "Jesus on the Cross" and "Afterwards" might be read aloud by one of the good readers or read silently by the group with a few questions to focus attention; for instance, in section "Afterwards": What two proofs do you find that Joseph of Arimathaea loved Jesus? Or, "What word shows that he loved Jesus? This type of question is better than just fact questions, because pupils have to think as they are getting the facts and it also tends to focus their attention upon some thing vital in their own relationship.

The class should be urged to attend services during Holy Week, which will come following the 12th lesson if you are able to stick to the schedule of the quarter. Perhaps class attendance at Good Friday might be possible. A discussion with your pastor might be helpful in preparing for such a project. A word of recognition from the pastor helps much.

The memory work again needs explanation and spirited drill.

Lesson 12 comes as a fine climax and really fits into the Easter Season. Use pictures again, drawing on the best resources available. With pictures the material up to the Bible Quiz can be quickly covered if the teacher has it well in hand. I believe this lesson should be used on Easter Sunday, letting Lesson 13 be a follow-up to Easter. The Bible Quiz is well arranged and with the aid material in the Teacher's Guide can be followed exactly.

The section "Something to Do at Home" should be done. If your group does not do home work, I would take class time to do it. I ties the Easter Story and its significance to present-day living.

Lesson 13 is very important. I wish we might have two Sunday to cover this material. You will have to decide if you can take that much time. But we must remember that recall is one important step in the learning process, and there is considerable memory work to be reviewed and clinched.

If your set-up permits, the various classes in the Junior department might take some sections and prepare to present them during the worship period. Not only the memory work but certain stories might be used. Picture study might als

e included. A Litany might be worked out, the group repeating "Father in heaven, we thank Thee." To do this sort of combined project effectively a council made up of class representatives might meet to decide upon plans and responsibilities to be assumed by each class. This council might confer with the principal of the department. Such a plan provides a motive for additional recall and preparation. If it seems advisable, parents may be invited to this session. Perhaps it might be the Juniors' Easter program, This type of program is of much more value to the Juniors than one that has been arranged by someone else. The pupils should have a share in the plans to make it theirs. This would be a very fitting climax to the quarter.

The material of this quarter is delightful to teach and affords so many marvelous opportunities to teach for Christian living and for developing the faith life of Juniors.

The Life of Christ Visualized, published by The Standard Publishing Company, Books One, Two and Three, are excellent for reference material in any course for Juniors on the Life of Christ.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

"God moves in a mysterious way." Last winter the personnel of the radio transmitter station of WOPI-FM, located on over-a-mile high White Top mountain in Southwest Virginia, were marooned in the snow. They were rescued through the help of the teachers and pupils of the (U. L. C. A.) Konnarock Training School for mountain children, which is located three miles from the station. In appreciation of the co-operation of the mission school in the rescue, the owners of the radio station have now offered the school management a five-year contract for a religious program, an organ program, and a home-making program each week. Friends of the school were then moved to donate the necessary transmitting equipment

to make it possible for the school to accept this offer, which puts a Lutheran service on the air each Sunday in a large area where 72 per cent of the people are unchurched. It extends the influence of the school and brings help and finer things where such are appreciated.

* * *

A One Hundred Per Cent Class. Every so often we call attention in these columns to Sunday school teachers and executives who distinguish themselves by unusual devotion to their tasks over a long period of years. This time it is a class of young people that deserves attention. Recently the picture of these fifteen young people appeared in the *Lutheran Herald.* They constitute the junior class in the Bible school of St. John's Lutheran Church (E. L. C.), Kasson, Minnesota. Some of the members live in Kasson, some in the country, and some in the neighboring Mantorville, but every member has attended Bible class regularly since confirmation in 1945, and they have set themselves the goal of graduating from the Senior Department in 1949 with no member missing. Not only are they regular contributors to the Sunday school treasury, but they have also a special fund for home and foreign missions; and not only do they attend the sessions of their class, but they take an active part in the general work and worship of the church and its social activities.

* * *

A Good Soldier of the Cross. The same issue of the *Lutheran Herald* records the sudden death of Mr. Harold Guliksen, from a heart attack, at the age of forty-six. Among his activities are mentioned the Luther League, Boy Scouts, Youth Movement, Brotherhood, Lutheran Athletic Association, and Board of Bethesda Home for the Aged. Besides all this he had just finished twenty-four years of perfect attendance in the Moreland Lutheran Church (E. L. C.), Chicago, Sunday School, during three years of which he also served as its superintendent.

* * *

A Sunday School Seminar. The Parish Education Commission of the New England Conference (Aug. Synod) sponsored an experiment which is likely to become an annual event with them. They called it "a retreat for church school leaders" and it was held during a period of lovely fall weather at the newly-acquired

Conference summer-camp lodge at Webster, Massachusetts. Under the general direction of the parish education field worker, Miss Ruth Parkander, more than fifty registered delegates spent two most profitable and inspiring days in ideal surroundings and with excellent discussion leaders. Besides study and worship periods the teachers and officers benefited from visual aid demonstrations in the evenings and from a visit to the Wesley Methodist Sunday School in Worcester, Mass, which has an enrollment of 800 and has the advantage of using a million dollar plant with the last word in equipment.

* * *

Hopeful Signs in Europe. Reports from Europe indicate that Sunday school work in Finland is gradually returning to the level it had achieved before World War II. Enrollment in the schools has reached nearly 200,000 children, taught by some 20,000 teachers. Special Sunday school commissions have been established in every diocese to promote the work.

In certain provinces in Germany special training schools are being established for the purpose of preparing laymen to assist the pastors in the very necessary work of teaching the children and young people in religious truths.

Two Lutheran archbishops, Berggrav of Norway and Damgaard of Denmark, have been elected vice-presidents of the World Council of Christian Education, formerly the World Sunday School Association.

* * *

Worthy of Honor. Mr. Godfrey J. Reich, a member of Pilgrim Lutheran Church (Missouri Synod), Philadelphia, and a builder by trade, recently completed fifty years as a Sunday school worker. His congregation presented him with a gift in appreciation of his services.

Miss Minnie Wahlers of Holy Trinity Lutheran Church (U. L. C.), La Crosse, Wisconsin, though blind, carries on a full program for her class of eighth grade girls in the Sunday school. For six years she was also an instructor of the intermediate Luther League, and besides is president of the local mission society. She is a past president of the La Crosse Council of Church Women and third vice-president of the State Council of Church Women.

The Master Is Come—He Calls for Thee

By Clifford A. Nelson

And He is still coming. Two thousand years have rolled past since Christ first came. But it is the same Lord of life and death that comes to share heaven with men, to heal their hurts and wounds, to help them straighten out their tangles in the business of living, to give them forgiveness and healing and a spirit of forgiveness toward men, to comfort and strengthen and keep alive their fellowship with God.

And how does He come? Oh, He has many ways. He comes to us when we take down the old book that shows us the story of His life and what He can do for us; He comes to us when our hearts are heavy with sorrow and we need an assurance of comfort and victory; He comes to us when we listen to the call of worship and the preaching of the Word in His church; He comes to us in the events that befall us, that are touched with eternal meanings. A baby is born, someone is hurt, or ill, or it may be marriage, or some crisis in the home, or a death comes to hush our souls. He comes to us in the call of need that issues forth from the poor and weary and underprivileged of the world and asks our help in bringing aid to them; He comes to us in the midst of our busy world of shop and factory and business and asks us to share with Him and all good men in making a decent order of life; He comes to us in the strife and hatreds and jealousies and greeds that tear our world to shreds, and want to smash our present world to pieces—and says, it need not be so, there is a way of love and peace for men if they will but heed the call of righteousness; He comes to us sometimes when everything is quiet around us and we wonder—what is it all about? Who am I, and where am I going? What is the use of it all? If our hearts are sensitive at all, in those moments we will feel the unseen presence of Jesus, and the touch of a hand on the shoulder, and a still but clear voice saying: "I am the Way, the Truth, and the Life."

There He stands beside us, the only way to God and to the goals of living that we crave when we are at our best; the truth about the universe, and about life when we are baffled and perplexed and confused and want not only truth in words, but the truth spelled out in life itself; and the Life when we have lost its bounce and zest, and are bored, and wonder what life is for. There He is with the renewal of the springs of hope and faith and confidence that can set us on our feet singing again.

Interrupted

By JANETTE STEVENSON MURRAY
(American Mother for 1947)

Issued by the National Kindergarten Association

THE BABY had been edging along the floor trying to reach red plastic ball. Finally he suc-eeded. He clasped it tightly with s chubby hands and was about to nd out how it tasted, when his iother, having suddenly decided it as time for his ride, took the ball way from him. Stiffening with nger, he cried lustily and long.

No wonder! His investigation as thus rudely broken up; he had een absorbed—learning about the all. A young child's span of at-ention is never very long, so a ttle more watchfulness and pa-ence on this mother's part would ave made it quite possible to avoid nterrupting the baby. Those few ioments of attention were prec-ous. The child was developing the ility to concentrate.

Jack had all his blocks, the ten-ns, and the dominoes in use as onstruction materials, for he was uilding a wonderful castle. He ad now only the tower to finish nd was so engrossed that he did ot hear his big brother come in. rother had been under tension in school that morning and had nursed his grievance all the way home. To relieve his feelings he kicked out a corner block from under Jack's castle. The imposing structure fell with a crash.

Screams, tears, and sobs followed, but what Brother did not know was he had really harmed little Jack. Both boys needed help badly. Brother—to work off irritation without injuring anyone or anything; Jack—to meet disaster and disappointment with, "I'll try again."

Margie had come with her parents to call. Five-year-old Dorothy was given permission to have a tea party. The children spread the little table and set out the dishes. Dorothy, with sparkling eyes, kept tiptoeing to her mother for whispered conferences about the sandwiches, cake, and milk.

This took a long time. Just when everything was ready, the callers had to go—there was an engagement to be kept. The sparkle went out of Dorothy's brown eyes, and after Margie left she

cried as if her heart would break.

The grown people could have prevented this disappointment had they seen to it that the little girls planned only such a tea party as could be carried through.

It was Tom's turn at the bat. His mother appeared at the back door. "Oh, Tommy! I forgot to order eggs this morning. Run to the store and buy a dozen. Now! —don't wait!" The thrill of the game was lost. His turn would not come again before the boys had to go home.

That was the way with Mother —always interrupting him at the critical moment. She never took the trouble to see what he was doing. Yesterday, she had called him away from the last chapter of "Treasure Island." He missed the force of the climax, for, when he read it later on, he had forgotten much of the setting, and thus the keen interest he had had in the story was lost.

Of course, our boys and girls should be helpful and should conform to the household rules—eating, sleeping, and dressing, each at the right time—but, just as truly, we who are parents should consider our children and plan our work so as to avoid interrupting them at moments when they are deeply absorbed. We should let them have the exhilaration that comes with sustained interest and the satisfaction that crowns a purpose, however, trivial, when it is carried through to the end.

Building and Equipment

From page 4

able. In the junior and intermediate departments, where work books and Bibles are constantly being used together, and the discussion and co-operative investigation methods are extensively used, tables or large desks should be provided.

Proper lighting, heating, ventilation, cleanliness and orderliness are important throughout the school. For efficiency in the management of the school, there should be a central office at which records are kept, the offerings are counted, and supplies for the various departments are stored. The room should be large enough to accommodate the superintendent, secretary, treasurer and other members of the administrative staff.

The above outline represents the more ideal arrangement in the larger school where the principle of grading is recognized throughout. Because of the limitations

nder which many churches must perate, it may be necessary to make certain compromises. How-ver, even the school that is small nd has very limited resources ould make every effort to pro-ide at least two larger rooms, so at roughly speaking the school divided into those who can read ith ease and those who can not. hildren seven years of age and nder are then placed in the smaller hildren's department where they ave opportunity to sing the sim-le songs that they learned from emory and where the other ac-ivities of worship, as well as con-ersations and the learning of Bible tories, are planned on the level of ounger children's abilities, needs nd interests. Tables and chairs of uitable sizes should be provided. he other room will then be used o accommodate the "larger" Sun-ay school, composed of both chil-ren from about the age of eight n up through confirmation and ounger and older adults.

In all planning for building and quipment it is well to keep con-tantly in mind that the church chool is an integral part of the hurch, that as such the church has responsibility toward it, and that very pupil in the school, whether oung or old, is receiving a proper Christian education only as he is being integrated into the wider fellowship of the worship and service of the entire congregation.

Encouraging Young Children

From page 12

be sure he had got the point of the story, so she asked encouragingly, "And why do you think the friends were afraid of the storm when Jesus was there with them?"

"Because," Ray quickly responded, "they looked at the waves and were afraid. They must have forgotten who Jesus was."

The teacher was satisfied that the story was full of meaning to those little children.

A rather common tendency among teachers is to call repeatedly on the brighter pupils and to fail to give the lesser lights adequate opportunity to shine. Pamela was an extremely shy child. In order to help her the teacher spoke kindly, "Pamela, will you come here and point to the baby Moses in the basket?" She came reluctantly and put her finger on the picture. Then quickly the teacher continued to recall the story. "Here is Miriam, watching. Which is the princess? Yes, and now Miriam

runs to the princess. 'May I get a nurse for the baby?' Where did Miriam go? Yes, home for her mother, the baby's own mother. So God helped the mother take care of her baby."

All of Pamela's responses were shy and halting, but with the teacher supplying words, or a word to help, Pamela finished with the light of achievement on her face. After this it was easier for her to respond, and of course her interest grew.

We have seen how stinging criticism may crush precious personalities and how encouragement definitely stimulates growth.

"That's fine," a leader will say to a child whose effort seems almost pathetic. No, she is not lying. It *is* fine for that child. The teacher is wise and knows that the warmth of appreciation accomplishes wonders.

In the matter of giving, some have more to give than others, but the understanding teacher helps each one to feel glad he can give what he has. *Success, achievement* in money giving will lead the child to share other gifts now and later.

In conversation, in memory work, in telling the stories, in *every* part of the program the pupil needs to feel success. If he does he will be happy and love to come to Sunday school.

If, on the other hand, the child meets discouragement and frustration, he will be unhappy in Sunday school and prefer not to attend.

Truly as the teacher stands in the presence of the Master Teacher she prays for guidance and understanding that she may not be an occasion of stumbling to any of these little ones.

Because Jesus Lives

is the name of the new Easter program for the Sunday school, prepared by Mrs. Frank Lunn. It has been planned as a simple and brief service that does not require too much time for preparation, yet presents its message effectively.

A Fine Gift. An anonymous friend of Christian education presented a new 1947 Ford school bus, accommodating fifty children, to Trinity Lutheran School (Mo. Synod), Whittier, California. The gift solved a problem of parents who were eager to enroll their children in the school, but were prevented from doing so by the lack of suitable means of transportation.

The Less Honored Gift

By MARY ELIZABETH THOMSON

Issued by the National Kindergarten Association

"WHAT a lot of nice toys you have, Willie!" exclaimed Grandma Brown, pausing in the doorway of the living room and looking down at the floor which was littered with all manner of playthings.

Mrs. Brown had been driven to her son's home for a brief call, but all the grownups were engaged in a business consultation with a lawyer, so she had come in for a visit with her grandson. Stepping carefully, she reached a rocking chair which was standing near a low table. At once Willie began to bring her one toy after another.

"Tell me about this beautiful little basket," said Grandma. "Who gave it to you?"

But Willie had thrown himself on his stomach beside his train track. "Look at my train, Grandma," he called. "Watch it go around the track!"

"Quite a train," admired his grandmother. "Who gave it to you?"

"Don't know—think it must have been Santa."

"Look! There's a doggie under the leg of the chair, Willie. He will be badly squeezed if you don't pick him up."

"Oh! That old dog!" the boy said with a sniff. "I don't like it. Aunt Peggy made it out of an old coat. Now it's flat."

"Poor little doggie," said Mrs. Brown, "no wonder you are flat, with a chair standing on you. I'm sure Aunt Peggy must love you a lot, Willie, to go to all the trouble of making a dog for you."

"I've lots of animals, Grandma," announced Willie, unimpressed. "I don't want dogs made out of old coats."

"Did you thank your aunt for the dog?" his grandma then asked.

"Thank her? I don't remember," replied Willie. "She was here a while ago."

Grandma, who was usually very merry with children, now felt quite serious. "Willie," she said, "did you ever make anything?"

"Make anything? I've made houses with my blocks."

"Fine. Now suppose you had

built a very tall and very nice house—seventeen stories, like this one you live in—and someone came along and knocked it over! How would you feel?"

"I'd knock him over!"

Grandma made no comment on this, but said, "When we have worked hard to make something, we like that thing, don't we?"

"Huh-huh."

"Let us look at the dog Aunt Peggy made for you." Willie picked it up and brought it over to her. "See," said Grandma, "Auntie had to cut out all the pieces, and to sew them together, and then, she had to make the ears and the eyes and to embroider the nose and mouth. After that, of course, she had to feed him until he was nice and plump; didn't she?"

Willie smiled and nodded.

"He's not particularly beautiful," continued Grandma, "but homely dogs are usually very brave."

Willie's eyes widened. "I'll call him *Brave,*" he said. "I'm glad Aunt Peggy made him like that."

"Tell her so when you see her, Willie."

"Yes, I'll tell her he's my *Brave.*"

"And thank her?"

"Huh-huh."

Was Willie typical of many modern children? Do these boys and girls receive so much at Christmas and other times that they do not value what is done for them?

The answer is that little children can always be taught to appreciate and to be thankful. From infancy, we should, by example, let them see how to show appreciation for all gifts and favors. They should never hear slighting remarks about gifts that have been received. Much of the joy of life is bound up in gracious acknowledgments. These show that we are thoughtful of others; that we understand the sacrifice they make when they give to us. Even when we know the gift has involved no sacrifice and, also, when it really seems inadequate, it does no good to be critical. Let us teach the children the meaning of such common sayings as "Never look a gift horse in the mouth" and "Comparisons are odious." These have underlying principles that hold true courtesy in their keeping. Then, of course, there is the command that covers all cases, "Judge not."